

# The Four Noble Truths

## The Great Discovery of the Buddha

After attaining enlightenment, The very first discourse what the Buddha preached to the world is that Dhammacakkappavattana Sutta. In this first sermon itself, the Buddha explained the main teaching in Buddhism which are the Four Noble Truths and the Causality to the five ascetics in the Deer Park at Isipatana at Benares in India. All the teachings uttered by the Worthy One for the enlightenment in his entire life can be summarized into the four noble truths which is the heart of Buddhism. That's why the Buddha says "I say only two things in the past and now which are the Suffering and the cessation of suffering." The Buddha's great wisdom can be seen in this sermon. Here, the Buddha explained how suffering arises and how it ceases. Wisdom is the way to overcome suffering completely by listening to the Dhamma and practicing it.

### The Two Extremes which should not be followed

Starting with the first sermon, the Buddha points out the extremes. "Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? **The pursuit of sensual happiness in sensual pleasures**, which is low (*hīno*), vulgar (*gammo*), the way of worldlings (*pothujjanino*), ignoble (*anariyo*), unbeneficial (*anatthasamhiṭo*); and **the pursuit of self-mortification**, which is painful (*dukkho*), ignoble (*anariyo*), unbeneficial (*anatthasamhṭto*). Without veering towards either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

Here, the Buddha explains the middle path which is described in many discourses in various ways in Buddha's teachings. According to *kaccāṅgotta sutta*, the Worthy Ones preaches, if someone sees the arising of the five aggregates, he doesn't go to extreme of annihilationism. Also, if he who sees the cessation of the five aggregates doesn't go the extreme of eternalism. These both extremes should be overcome by one vision which is the dependent origination (*Paṭiccasamuppāda*). He who understands the causality, arising and ceasing of five aggregates finds the path to practice for liberation. In the Dhammacakka Sutta, the Buddha clarifies the Noble Eightfold Path as the middle path for gaining wisdom which is the main cause to overcome ignorance.

Wisdom or Insight, which mainly helps us to overcome suffering and attain liberation from defilements, is highly praised in Buddhism. The main cause of whether we are happy is the level of our wisdom. Our real success depends on how much we have achieved wisdom. Hence, wisdom has been compared to a gem (පඤ්ඤා නරානං රතන). Wisdom brings purification (පඤ්ඤාය පරිපුජ්ඣති). There is no other bright light like wisdom (නත්ථි පඤ්ඤා සමා ආභා). Wisdom is used in several terms in Pali language such as *Sammādiṭṭi* (සම්මාදිට්ඨි), *paññā* (පඤ්ඤා), *Amoha* (අමෝහ). Wisdom should be increased from the beginning till the end to the maximum level of the path of enlightenment. Therefore, Buddhism always guides us to gain wisdom through all kinds of advice that the supreme Buddha explained in his entire life.

At the beginning of his first sermon, Dhammacakka Sutta the Buddha declared his experience about gaining wisdom "Eye arose in me (*Cakkhum Udapādi*), knowledge arose in me (*Ñāṇam Udapādi*), wisdom arose in me (*Paññā Udapādi*), science arose in me (*Vijjā Udapādi*), light arose in me (*Āloko Udapādi*)". The Buddha explains here his wisdom that he gained when he is enlightened. The main purpose of the Buddha was that giving Sammaditti or right understanding (wisdom) to the world. The reason is that the right understanding should be first on the path of liberation (*Sammādiṭṭi pure javam*) since the right understanding cleans the path.

Happiness, which is the main purpose of everyone, depends on purifying one's mind and understanding the world truth as it is. The Buddha who attained enlightenment discovered the world reality and explained it to the world kindly. He purified his mind completely eradicating all defilements in his mind. The Buddha is not a God or a God's messenger. There are no creator or God's messages in his teachings. Whether a Buddha appears or not in the world this world reality is there forever. Therefore the Buddha's message is the truth that anybody can discover (achieve) by his own wisdom. The Buddha's main teaching is the way to achieve real happiness. According to the Buddha's message, real happiness depends on how far we have overcome the suffering of old age, death and rebirth. On the path of happiness understanding suffering is an essential need. The four noble truths which is the great discovery of a Buddha is the main teaching in Buddhism.

The main reasons that we suffer are desire, anger and delusion. Desire is the attachment. Anger is aversion (=hatred). Delusion means the non understanding about the reasons for suffering. Because of these three reasons when the world changes, and when the world is out of our control, we suffer. If we are clever and wise to overcome delusion, severe attachments and anger gradually decrease. Simultaneously, we gradually overcome suffering in this life itself.

The Buddha's message that leads to getting rid of unsatisfactoriness and achieving real happiness is very clear and systematic. Listening to this message is a very rare chance. Today we are able to listen to it because of a lot of merits and blessings that we have done in our previous lives. The sublime truth that the Buddha explained is well expounded (*Svākkhāto*), directly visible (*Sanditthiko*), immediately effective (*Akālika*), calling one to come and see (*Ehipassiko*), leading onwards (*Opanaiko*), to be personally realized by the wise (*Paccattam Veditabbo Viññuhi*). The Buddha's main purpose was to point out the path of liberation from suffering. If the Buddha has preached any teaching to get rid of suffering, nobody can prove that it doesn't. According to Buddhism, understanding of suffering and cessation from suffering depend on how far we have achieved intelligence. There are four causes (*Pññāvuddhi Kāraṇāni*) which help to achieve intelligence (wisdom).

They are;

1. Association good friends who explain the Buddha's real message (*Sappurisa saṃsevo*)
2. Listening to the Buddha's Message (*Saddhamma savaṇaṃ*)
3. Wise Reflection (*Yoniso manasikāro*)
4. Practice (*Dhammānudhamma paṭipatti*)

If we are able to achieve these four things in our lives, we can develop wisdom and overcome suffering.

At the beginning of the path of liberation, we should have a clear understanding of what we practice and where the path takes us we go. That is why the Buddha says; I declare the cessation of suffering to whom who knows and sees the Dhamma. Here understanding the Dependent Origination (*Paṭiccasamuppāda*) is very important. Understanding Buddhism depends on understanding the Dependent Origination.

**He who sees the Dependent Origination sees the Dhamma**  
(*Yo paṭiccasamuppādaṃ passati so dhammaṃ passati*)

**Ho who sees the Dhamma sees the Buddha**  
(*Yo dhammaṃ passati so maṃ passati*)

This is the real way to see the Dhamma and the Buddha as well.

Understanding the Dependent Origination causes us to understand suffering and understanding suffering helps us to understand the Four Noble Truths which is the main teaching in Buddhism.

## The Four Noble Truths

(*Cattāri ariyasaccāni* - චතුරාර්ය සත්‍යය)

The Four Noble Truth, the heart of Buddhism, includes all the teachings explained by the Buddha. His main effort was to point out the path of liberation from all kinds of sufferings. Also, all these four things are centered around one thing that is suffering or unsatisfactoriness. If someone can understand only suffering according to the Buddha's advice, he is qualified to realize all four things. As far as he realizes the unsatisfactoriness, he has overcome suffering at that level. They are:

1. The unsatisfactoriness or Suffering (*Dukkha ariyasacca* - දුක්ඛ සච්ච)
2. The cause (origin) of unsatisfactoriness (*Samudaya ariyasacca* - සමුදය සච්ච)
3. The cessation of unsatisfactoriness (*Nirodha ariyasacca* - නිරෝධ සච්ච)
4. The path that leads to get rid of unsatisfactoriness (*Magga ariyasacca* - මග්ග සච්ච)

The main goal of every one is happiness. They do all things in their lives in the name of happiness. They learn, do jobs, raise children, earn money and wealth. Even though they do all of them for happiness, they only loose happiness. When they earn and grow their wealth day by day, unfortunately they lose their happiness. The main reason for this situation is they mostly trust in external things such as children, money, education, health, physical appearance and properties. When those things change and go out of our control, they worry and they are upset. They think that happiness comes from external things. That is why they fully depend on sensual pleasures. In this situation, the Buddha explains the nature of suffering and how to overcome it.

The Buddha pointed out if we suffer about something, the nearest reason is attachment, greed or craving. If we like something greedily, when it changes, when it is out of our control or when someone steals it, we worry, we suffer, and we get angry. If we don't have any attachment, when they change or they are stolen, there is no reason to suffer or get angry. Further, the Buddha explained what the reason of attachment or craving is. It is said as ignorance or delusion. What is the nature of our experience? We receive all experiences in our life through our senses which are eyes, ears, nose, tongue, body, and mind. When objects such as light, sound, smell, taste, touch on our senses and contact our mind, we experience the world. The nature of this experience is, immediately arising and ceasing. After the experience we only have a memory of it. Because of ignorance we think it is still happening even after the experience. When we think about our previous experiences, we immediately run to the past. This misunderstanding brings us suffering. If we have real knowledge, mindfulness and wisdom to see this reality according to the Buddha's guidance, we are able to overcome suffering. The nearest cause of suffering is craving or desire, but the underlying reason is ignorance which is the inability to see this nature. As the result of understanding this truth, if we can live every moment with mindfulness and intelligence reflecting on impermanence, we can reach the real happiness.

When the Buddha explained the four noble truths, he pointed out what we have to do in every step. The very first thing that we should do is that listening to this message with good attention, reflect on it wisely and practice it in our day to day life promptly. According to the four steps of the truth, we have to do four things. First we have to understand what unsatisfactoriness is. Then the cause of suffering. After that we acquire liberation as the result of cessation from unsatisfactoriness. For that we practice its path, the Noble Eight-fold Path. The very special thing here is that we practice this path with a clear understanding about every step.

### **1. The Noble Truth of unsatisfactoriness or Suffering (*Dukkha ariyasacca*)**

The Buddha explains all kinds of sufferings in this first step. Birth (*jātipi dukkhā*), aging (*Jarāpi dukkhā*), sickness (*Vyādhipi dukkhā*), death (*Maranampi dukkham*), union with what is displeasing (*Appiyehisampayogo dukkho*), separation from what is pleasing (*Piyehivipayogo dukkho*) and not to get what one wants are sufferings (*Yampiccham na labhati tampi dukkham*). These are the negative things that we dislike in our life. When they come into our life, we suffer, worry, upset, lament or get angry. All of these sufferings depend on ignorance of five aggregates. Finally It is said as "In brief, the five aggregates subject to clinging are suffering" (*Sankhittenapañcupādānakkhandhā*). First seven things are not difficult to understand as suffering. Anybody, who is wise, can understand as they are suffering. The special reason of suffering, which is never understood without a Buddha's advice, is the five aggregates. Five aggregates are;

- |      |                   |                     |
|------|-------------------|---------------------|
| i.   | Matter            | ( <i>Rūpa</i> )     |
| ii.  | Feelings          | ( <i>Vedanā</i> )   |
| iii. | Perception        | ( <i>Saññā</i> )    |
| iv.  | Mental formations | ( <i>Samkhāra</i> ) |
| v.   | Consciousness     | ( <i>Viññāna</i> )  |

When we experience the world through our senses, these five aggregates arise together. They can't be separated. As the result of arising these five things, we have an experience. These five aggregates suddenly arise and also cease instantly. When we experience something, they have not only arisen but ceased also. When we experience something through our eyes, ears, nose, tongue or body, these five senses can't get pleasure or pain. Those experiences cease instantly, we experience pleasure or pain in the mind as a past experience. However, we think that we experience in the present because of our ignorance. That is why we suffer. If we can understand that these five aggregates arise and cease at the moment with the condition, we are able to understand its impermanence. Then we know that we have nothing to desire or hate. It means we have overcome suffering. As far as we have this understanding we have liberated from unsatisfactoriness.

### **The Suffering and the Noble truth of Suffering**

The special discovery of the Buddha is the difference of the suffering and the noble truth of suffering. The term 'suffering or Dukkha' has been described in various places in the Sutta Pitaka and Vinaya Pitaka. As many discourses explain, suffering means birth, aging (decay), sickness, death, union with what is displeasing, separation from what is pleasing, not to get what one wants. These can be understood by anyone even without the guideline of a Supreme Buddha. However we can see a very special explanation about suffering and the noble truth of suffering in Saccayamaka in Yamakappakarana, Abhidhamma Pitaka. There, it says;

**If there is something except physical suffering and mental suffering, that is the Noble truth of suffering** (*Kayikam dukkham cetasikam dukkham thapetva avasesam dukkha saccam*, Sacca Yamaka, Yamakappakarana). It means the very first experience we receive through our senses as a Karmic result of the past. The very first experience is neither wholesome nor unwholesome. That's neutral. When we see, hear, smell, taste, touch or think something, that very first experience is just a result, but not new karma. When the first experience arises the five aggregates; form (*Rūpa*), feeling (*Vedanā*), sensation (*Saññā*), mind-objects (*Samkhāra*) and consciousness (*Viññāṇa*) arise at the moment. In the very first experience of senses, we are unable to realize something completely. That's why the Buddha says, we can't recognize something with five consciousnesses except contact (*Na pañchahi viññāṇehe kiñci dhammam pativijānāti, aññatra abhinipātamattā*, *Ñāṇa Vibhanga*, *Vibhangappakarana*). In the very first experience contact and primary experience happen, but it is not complete understanding. We understand something completely by mind consciousness, but never with five consciousnesses like eye consciousness. Here the very important thing realized by the Buddha is that when we recognize something through mind consciousness, the very first experience; eye, form, eye consciousness, eye contact ect. has ceased without anything remaining.

**Again the Buddha says in the same reference, mental suffering and physical suffering are the suffering and the noble truth of suffering as well.** If we feel any pain physically or

mentally, that belongs to the suffering and the noble truth of suffering as well. The physical or mental experience is new karma which arises with ignorance. That's suffering which can be understood by everyone. That belongs to the noble truth of suffering too. The reason is that it arises with the foundation of the very first five aggregates which are neither wholesome nor unwholesome. The very first experience is completely the noble truth of suffering. We understand something in the second experience which is new karma. That belongs to suffering and the noble truth of suffering as well. This Noble Truth of Suffering should be understood (*Dukkhasaccaṃ pariññeyyaṃ*)

## **2. The Noble Truth of the cause of unsatisfactoriness (*Samudaya ariyasacca*)**

The second step of the four noble truths is the cause of suffering. The main reason of suffering is craving. We are mostly attached to things because of the lack of understanding of the nature of the five aggregates. If we have a clear knowledge about five aggregates in our experience, we can get rid of desire or craving which disturb our peace of mind. The Buddha pointed out the nearest reason for suffering as greed. If someone can overcome suffering, he has no anger as well. The ordinary people think that the cause of suffering is that the attachment to the outside world. The Buddha realized the attachment to the five aggregates as the noble truth of suffering which is very rare to understand. Beings attach to the world because of the attachment to their own internal five aggregates. Craving or attachment is the nearest reason of suffering. However, if we want to abandon craving, we have to go to the very first root of suffering which is the noble truth of the cause of suffering should be abandoned (*Samudayasaccaṃ pahatabbhaṃ*).

### **The Cause and the Noble Truth of the cause of unsatisfactoriness**

The ordinary people think that the cause of suffering is the attachment to the external world. Actually, that is the normal cause. It can be understood by anyone. The noble truth of the cause of suffering what the Buddha realized is that the attachment to our own five aggregates. If we agree with something, we attach to it and if we disagree with something we dislike it because of this desire.

## **3. The Noble Truth of the cessation of unsatisfactoriness (*Nirodha ariyasacca*)**

We already know the cause of suffering as greed and the major underlying reason is ignorance or delusion. With this understanding if we can reflect on impermanence, we are able to overcome greed. We have been liberated from unsatisfactoriness. Seeing liberation, we enter the path that leads to liberation in next step. The Noble Truth of the cessation of unsatisfactoriness should be realized (*Nirodhasaccaṃ sacchikātabbhaṃ*)

#### 4. The Noble Truth of the path that leads to cessation of unsatisfactoriness (*Magga ariyasacca*)

With the full understanding of the above three steps in suffering, the Buddha's disciple enters the path to get rid of suffering. The Buddha explained the path as the noble eight-fold path. As the result of listening to the Buddha's message, our view becomes clear. It is said in Buddhism as 'Right Understanding'. The Noble Truth of the path that leads to cessation of unsatisfactoriness should be developed' (*Maggasaccam Bhāvetabbaṃ*).

When we have 'Right Understanding', we don't stop since we have to practice other seven steps too. Then we meet a path to follow which is 'The Noble Eight Fold Path' –

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|------------------------------|---------------------------|
| 1. Right Understanding       | ( <i>Sammā diṭṭhi</i> )   |
| 2. Right Intention/ Thoughts | ( <i>Sammā saṃkappa</i> ) |
| 3. Right Speech              | ( <i>Sammā vācā</i> )     |
| 4. Right Action              | ( <i>Sammā kammanta</i> ) |
| 5. Right Livelihood          | ( <i>Sammā ājiva</i> )    |
| 6. Right Effort              | ( <i>Sammā vāyāma</i> )   |
| 7. Right Mindfulness         | ( <i>Sammā sathi</i> )    |
| 8. Right Concentration       | ( <i>Sammā samādhi</i> )  |

Here the most important thing that we are compelled to do is to develop mindfulness. At the very beginning of practicing mindfulness, we have to identify 'the sign of mindfulness' (*Sati nimitta*). By focusing our attention on the tip of our nose or upper lip, we try to practice breathing meditation and later practicing other meditation techniques also we do all our daily activities mindfully as well. Our success of meditation depends on how far we practice the sign of mindfulness. Every day we have to try to increase the time that we practice mindfulness. When we practice this, we can see the result which is happiness. The very important thing in the practice of mindfulness is the visible results. Seeing the results we can go forward on the path of getting rid of suffering towards the purification of our mind in this short life itself. That is one of the qualities of the Dhamma which is with immediate results (*Akālika*). If we can put this knowledge into practice and get the result, we are the most fortunate people in the world. The reason is that this is the happiest thing out of everything in our life such as money, relatives, education, properties, etc. For that we have to be diligent. We should dedicate our time for that more than we do for other things.

At the beginning on this spiritual path we should be honest, intelligent and kind. To achieve the final bliss of liberation or enlightenment, we have to listen to the Buddha's message with good attention for our knowledge. At the very first level in Buddhism the knowledge is very important. Buddhism describes knowledge as wealth (*Suta Dhanaṃ*). To achieve all kinds of results such as intelligence that Buddhism teaches, knowledge plays a major role. Knowledge only is not enough but reflecting on it again and again is also very important. Furthermore, we have to practice it in our daily life as morality (*Sīla*) and meditation (*Bhāvanā*) to see the results in our life. Meditation is further divided into two as tranquility (*Samatha*) and insight meditation (*Vipassanā*). In short, all doctrines that focus on liberation can be included in three disciplines those are virtue, tranquility and wisdom. This is the way to make a refuge that none can disturb our peace of mind.

## Translation of the Dhammacakkapavattana Sutta by Bhikku Bodhi

Thus have I heard. On one occasion the Blessed One was dwelling at Baraṇasi in the Deer Park at Isipatana. There the Blessed One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathagata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision ... which leads to Nibbāna? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathagata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view ... right concentration.

“‘This is the noble truth of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering is to be fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering has been fully understood’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.



“‘This is the noble truth of the origin of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering is to be abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering has been abandoned’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering is to be realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering has been realized’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the way leading to the cessation of suffering’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the way leading to the cessation of suffering is to be developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the way leading to the cessation of suffering has been developed’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’

This is what the Blessed One said. Elated, the bhikkhus of the group of five delighted in the Blessed One’s statement. And while this discourse was being spoken, there arose in the Venerable Kondañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”

And when the Wheel of the Dhamma had been set in motion by the Blessed One, the earth-dwelling devas raised a cry: “At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.” Having heard the cry of the earth-dwelling devas, the devas of the

realm of the Four Great Kings raised a cry: “At Bāraṇasi ... this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped ... by anyone in the world.” Having heard the cry of the devas of the realm of the Four Great Kings, the Tāvātimsa devas ... the Yama devas ... the Tusita devas ... the Nimmānarati devas ... the Paranimmitavasavatti devas ... the devas of Brahma’s company raised a cry: “At Baraṇasi, in the Deer Park at Isipatana, this unsurpassed Wheel of the Dhamma has been set in motion by the Blessed One, which cannot be stopped by any ascetic or brahmin or deva or Mara or Brahma or by anyone in the world.”

Thus at that moment, at that instant, at that second, the cry spread as far as the brahma world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Blessed One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍaññā—Koṇḍañña Who Has Understood.”



**May the Triple Gem Bless you!**

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